# Social Progress

The Church—An Inclusive Fellowship . FRED D. WENTZEL

Is This *Christian* Education? . . . . . FRANK T. WILSON

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# THE CHURCH— AN INCLUSIVE FELLOWSHIP

*By* **FRED D. WENTZEL**, *Director of Publications, Board of Christian Education and Publication of the Evangelical and Reformed Church.*

IN OUR effort to establish a non-segregated Church in a non-segregated society the words we use to define our specific objectives are very important. I confess that I do not like the word "integration." It is a good word from the point of view of the sociologist, but it seems to me that the term "brotherly religion" expresses more truly what Christians desire to interpret and to achieve. Such religion has its life in godly human relationships.

The attempt to interpret and establish brotherly religion immediately involves us in action. We have talked much about the so-called race problem. It is time now to act. We are living in a desperate world, where patience, as Elton Trueblood reminds us, may easily become a form of cowardice. "*The time is not right.*" "*We must go more slowly.*" "*Let us be sure to take all the people*

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*This Brotherhood issue of* Social Progress *is dedicated to the efforts that are being made to achieve true brotherly religion in our churches, and full association of all members of the human family in our American communities.*

*Material published here was presented at recent workshops sponsored by the Institute on Racial and Cultural Relations which has been chartered by General Assembly mandate to aid Church leaders in solving a problem of deep concern to the Church and to the world. The Institute follows the Christian democratic procedures established by Presbyterian law, and seeks Christian solutions of problems and peaceful reconciliation of differences of opinion and social custom. Institute workshops make full use of the democratic educational process of bringing together all persons—minorities, whites, Northerners, Southerners, ministers, lay leaders—involved in the decisions that must be reached if we are to achieve an inclusive Christian fellowship in the Lord.*

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*with us.*" These are the counsels of cowardice!

There are three suggestions I should like to make with regard to strategy of action:

### Practice the principle of association

We must insist upon the principle of association from the very beginning. That is what action means. Our task is not merely to change the attitudes and the practices of white Christians but also to educate the Negro in the art of friendly association with whites. Our goal is association. The chief means for reaching this goal is as much association as we can achieve.

When I talk about interracial fellowship I am talking about Christian fellowship. The only kind of Christian fellowship is one of complete equality. White Christians will labor to secure for the Negro good jobs, a thorough education, a chance to live fully. And in this process, from beginning to end, they will practice association.

### Learn what progress is being made

We ought to take thoroughgoing account of what has already happened in this field. There are Fellowship Houses in Philadelphia, Reading, and Baltimore. So-called Fellowship Churches are organized in at least half a dozen cities. Fellowship groups meet throughout the country. Most of these efforts have been based on the strategy of bringing together, out of various churches, the Christians who are now ready to adventure in brotherly religion.

Some of us may not be sure whether or not to place our major emphasis on work in the Church or on work outside of the Church. In making our decision we need to remember that the Church as a whole moves very slowly. We want, of course, to change the whole policy and practice of the Church with reference to race, but that is an ultimate objective. For the immediate present we need to work both in the Church and outside of the Church. If there are but fifty people in the Church who are ready now to act as Christians, let them be Christians now instead of waiting for all the members of their congregations. Let them meet where they can and when they can, and do all they can to set their own consciences straight, trying all the while to change in the right direction the attitude and practice of congregations.

### Provide interracial experience for our leaders

We need to assure for our Church and church school leaders the kind of interracial experience that we expect them to initiate and develop in their groups. This means, for instance, that those who are trained to be ministers should have interracial

experience in the seminary; that leadership training schools in the community should be interracial both in their planning and in their program; also that as rapidly as possible every summer camp, conference, and school should be made interracial. Furthermore, it means that every Church-controlled college should have Negro and white teachers and Negro and white students.

I should like also to indicate briefly a few of the things I have learned in about twenty years of experience in the interracial field.

1. I have found that there is little resistance to the preaching of the gospel of interracial and intercultural brotherhood so long as this gospel is declared in general terms. We make little progress until we begin to talk specifics. That is why I believe that we must put our emphasis not so much on more study, although study is essential, but on association. We ought, therefore, not delude ourselves that we are making any progress when people clap their hands at our speeches about brotherhood. We must disturb them so deeply that they won't be in a mood to clap their hands. White people certainly have nothing to applaud right now as far as race relations are concerned. They have all the reason in the world to repent, and to be ashamed.

2. I have found that it is best to be honest and above board in our efforts to promote brotherhood. For example, it is unwise to try to introduce a Negro teacher into a conference held on a college campus unless we consult in advance with the college administration and unless other teachers and leaders of the conference are aware of what we aim to do.

3. I have found that we must move before we know everything about race. We can't wait until we have all the facts before we start associating. The need for movement is too desperate. We cannot spend indefinite time setting up slow experiments. We need to experiment, yes. But the experiment must be in association. We must begin moving toward complete association immediately and keep moving as fast as possible.

4. I have become convinced that it will take a great deal of time to cure the white man and the Negro of bad habits which both have formed through the unnatural tradition of separateness. We must come to recognize that the root of segregation is contempt, and contempt is sin. To live in any way at all that denies fellowship is sin. Contempt is chiefly a white man's sin, but not solely. All of us, Negro and white, will need to say to ourselves as we work toward the expression of a brotherly religion:

"'Tain't my brother nor my sister,
But it's me, O Lord,
Standing in the need of prayer."

# IS THIS *CHRISTIAN* EDUCATION?

*By* FRANK T. WILSON, *Ph.D., Dean of Students, Lincoln University.*

"THE Christian Church is the most thoroughly segregated institution in America." The foregoing statement no longer causes any surprise to its casual hearers. The man in the street takes that assertion as a simple fact. The average socially conscious American accepts it with a slight disturbance of conscience. Church members recognize the fact, but formulate various subterfuges for the practice. Here and there a deeply disturbed conscience may be found, and in a few cases efforts are being made to alter this unfortunate dismemberment of "the Body of Christ."

The same tends to be true of various Church-supported agencies, such as hospitals, settlement houses, and community centers. Church-related colleges are glorified dramatizations of this inglorious practice of segregation within the sacred precincts. Arguments in support of segregation and discrimination in these institutions are not unlike the rationalizations presented by real-estate and business interests in defense of restrictive covenants and occupational exclusion.

The practice of racial segregation and discrimination by educational institutions is not only a betrayal of the Christian conception of the dignity and worth of human personality but also a denial of the very concepts of mutuality, community, and brotherhood, which constitute the essence of the social creeds of the churches. At its highest point of witnessing, the Church as educator engages in miseducation. In the most difficult area of social testimony the Church capitulates to the world. In those places where the denial or restriction of admission of certain students to Church-related colleges is practiced, it is a conscious or unconscious negation of the high-sounding purposes by which these colleges attempt to justify their existence. Here there is an equally serious breach of faith regarding those principles in terms of which these colleges make their regular appeals to their constituencies for financial support and to the public for confidence and good will. Strangely enough, it is largely because these institutions are anxious about the reactions of their supporting constituents and the attitudes of the public that many of them hesitate to launch forth on a policy of unqualified inclusion of any student who fulfills basic requirements of scholarship, charac-

ter, and ability to meet financial obligations.

All too frequently this anxious concern about public opinion or the probable offenses to the sensibilities of donors may be more a reflection of the social philosophy of college administrators and admissions committees than an expression of genuine apprehensiveness regarding the welfare of the college in terms of broad public policy.

Let us examine some of the statements put forward to explain why Negroes or Jews or Orientals are excluded or kept to a small minimum in many of our Church-related institutions. The most threadbare of these statements is, "Our students are opposed to it and a member of a minority group would be very unhappy on this campus." The utter absurdity of this comment has long since been recognized, even by those who continue to make it. Another attempted escape goes as follows: "We have no policy against the admittance of Negroes; but in consideration of the problems of adjustment on campus, we judge the admission of such persons to be inadvisable." Or, again, the responsibility for excluding such persons is thrown upon the attitude of the Board of Trustees. Although rarely stated, it is an open secret that some institutions hesitate to accept Negro students because they fear offending parents of their present student clientele, or they fear that publicity about the presence of Negro students would react adversely upon the attitudes of actual or potential donors, or perchance would cause the college to lose some of its prestige and drawing power as an excellent and, perhaps, exclusive institution. In a few cases, after an extended period of discussion and careful planning, some of our Church-related colleges have agreed to experiment with the principle of integration. The number of such colleges is so small that the instances where this is happening are rather well known. By and large, the situation is characterized by all that is suggested in the term "exclusion."

Secular educational institutions have demonstrated the ease with which an inclusive policy may be maintained without wrecking these institutions and without incurring the lasting disfavor of that segment of the American population whose opinions in such public affairs really matter. It is difficult to understand, therefore, why leaders in the Church and in Church-related institutions feel driven to maintain a policy and a practice so contradictory to the ethical basis upon which institutions of religion are theoretically founded: namely, the Fatherhood of God and the brotherhood of man.

In the field of higher education, Church-related colleges have a strategic opportunity for demonstrating

that measure of human unity and world-relatedness which we envisage in our talks about the ecumenical movement and world order. Unless on a college campus teachers and students of any and all races can establish complete community in pursuing those values contained in a college curriculum, then we are worse than deluded in believing that a group of statesmen and economists can achieve real world order in terms of the motivations of trade and politics.

Leaders in the Church are realizing more and more that the institutional expressions of the Church's social intentions include the following values: (*a*) such institutions are the incarnations of our social philosophies and beliefs; (*b*) such institutions are the reflections of our collective social intelligence; (*c*) such institutions are the manifestations of our ethical sense; (*d*) such institutions are indications of our spiritual sensitivity; (*e*) such institutions are expressions of our world hope; (*f*) such institutions are affirmations of our faith in God.

The Church-related college is uniquely the channel through which the forces of religion might establish in the midst of secular society an unequivocal demonstration of their loyalty to a conception of man which far transcends the popular conceptions of human life revealed in current arrangements in our political, economic, and social institutions. This unique opportunity challenges us to go beyond the accepted practices of an unjust society by providing a means for unlimited participation in the full life of a community dedicated to the enthronement of truth and goodness in the practical affairs of mankind.

In answering this challenge, nothing short of the complete integration of members of minority groups is sufficient. The mere presence of a Negro student or a few Negro students on a college campus does not mean necessarily that they are integrated into the life of the campus. To achieve real integration requires acute social imagination and wise institutional planning. Usually, the real inhibitions are not located among the students. An experimental attitude is needed in adult centers of authority and responsibility. Leaders in all Church-related institutions are called upon, in times like these, to rethink the mission of these colleges, to reorient their own attitudes so that they may be prepared to chart a course for the future which would result in the abolishing of any institution whose chief claim to existence is its service to a special racial clientele. In this process, some long-established traditions will be broken and some warmly cherished ideas will be abandoned. Whatever the price, the very claims of our faith demand that we move quickly and boldly in this direction.

# AN APPRAISAL OF THE PROTESTANT CHURCH AND SEGREGATION

*By* **FRANK S. LOESCHER, Ph.D.,** ***Executive Director, Fair Employment Practice Commission Ordinance of the City of Philadelphia.***

As ONE travels around the country and learns about the hundreds of civic organizations with their extraordinary interest in moving our communities toward brotherhood, it is evident that leadership often comes from Protestant men and women. But despite the fine work of individuals, there is no doubt that the Church as a whole aids and abets segregation, and because it is the pattern of the Church, millions of Americans believe that segregation is sanctioned by the Church.

Fortunately in recent years there has been an awakening among many Church leaders. National conventions and assemblies of several denominations have issued pronouncements, and official bodies of the churches are developing an awareness of the position of minorities in American life. But it has been a slow process. Among the fifteen largest "white" denominations in the Federal Council from 1900 to 1929 there were only six pronouncements on the subject of Negro-white relations. Most of them dealt with lynching or "equal opportunity" in the most general terms. But from 1930-1939, there were twenty-five different pronouncements with twice as many endorsements; what is more, in the 30's discrimination was mentioned in the pronouncements. From 1940-1944 there were seventy-five pronouncements with almost one hundred endorsements. A number of denominations endorsed fair employment practice legislation, abolition of restrictive covenants and the poll tax. Best of all, many national conventions made segregation the focus of their pronouncements.

At Columbus, Ohio, in March, 1946, in a pronouncement to end all pronouncements, the Federal Council of Churches condemned segregation and asked its constituents to work for "a nonsegregated church and a nonsegregated society."

In surveying 18,000 churches in six Protestant denominations, we found what is common knowledge: less than one per cent of Negro Protestants worship regularly with white Protestants. But we learned something that is not common

knowledge: there are several hundred "white" churches that have one or more Negro members. True, most of these "inclusive" churches are in smaller communities where only a few Negroes live. Furthermore, the Negro people have already been accepted in the secular institutions. Nevertheless, we may be able to gain some valuable "know-how" from these "inclusive" churches.

The pattern of racial segregation prevailing among the local churches is rarely disturbed in Church-controlled colleges and schools. The seminaries, however, have done something about it; the colleges and schools are only now awakening.

Effective policies are lacking. Denominational headquarters, except for pronouncements, have yet to take a forthright position in support of integration in churches, schools, and colleges. This is not to say that we do not need to work on our members' consciences, or on denominational policies. We need to work on every aspect of Negro-white relationships in the Church. We also need to use a variety of techniques because Church members are at various stages of readiness to move forward. For some, straight facts on the races of mankind is the place to begin. Others are ready for opportunities to practice Christian fellowship. Probably the thinking of the great majority is closer to segregation than to integration.

One way of measuring where the churches are falling down is to compare the small amount of money that the churches are spending to get rid of segregation with the large sums expended by other institutions working on the same issue. Literally, millions of dollars are going into group relations programs through-

Race Relations Workshop at Willow Grove, Pennsylvania

out the United States. If the Church really means business about segregation, it has to put more money and more personnel into this job.

At present we know only what is the right thing to do, not how to do it. We need much more information about techniques of social education and action, and new methods of developing interracial programs based on tested knowledge.

There may be a great difference between the job of eliminating segregation in the Church and in industry. More and more in industry there is legislation to help us. Then, too, nearly every Negro wants to get into the main stream of American economic life, to have a better job, and increased pay. But how many Negroes have an equal desire for fellowship in the Church? Not to mention whites!

Pronouncements must now be practiced in our congregations and in our communities. In addition to preaching the ideals of brotherhood, we need some social engineering to discover the way to get them into action, to find the facts to answer the questions asked by ministers, church boards, and members.

Here are important questions for which answers must be found:

1. What type of leadership, lay and clergy, do we need to forward integration?

2. Are there effective methods of in-service training for clergy and laymen?

3. What factors make for success or failure with respect to churches with more than one race?

4. How do churches meet the challenge in transition areas?

5. How much desire is there on the part of Negroes for a nonsegregated Church and a nonsegregated society?

6. What approaches by white churchmen are democratic and what are paternalistic?

7. Is the interdenominational or denominational approach better?

8. What can we learn from the experience of industries that have integrated minorities?

9. What can we learn from efforts of women to secure rights and privileges in the Church and in society?

10. How have churches met the situations that arise when parents balk at teen-age interracial affairs?

I may be wrong on this social-engineering approach, but I believe that as we dig in and look for the correct ways and means to solve the problem, we will make practical advances; moreover, our principles will become more clearly defined.

As medicine tackled specific problems, science was enriched. Conversely, as science developed, medicine benefited. So with brotherhood. As we experiment in the local church on practical problems, we will improve our general knowledge of how to put into practice our principles of brotherhood.

# JIM CROW AND THE CHURCH—RELATED COLLEGE

*By* WILLIAM H. McCONAGHY, *Director, Institute on Racial and Cultural Relations, Presbyterian Church in the United States of America.*

A WHITE student desired to attend an interracial national conference. The school would not grant him permission to go on school time —so great was the feeling against interracial gatherings. However, he was granted the privilege of going on his own, provided he left from his own home instead of from the school.

By such devious and shadowy means is the American dilemma perpetuated on our college campuses. And the spirit of true education is blighted and withered as the principle of racial segregation is upheld. Training for life in a racial vacuum, made sterile by social exclusiveness, is no fit environment for a growing mind and a developing spirit. Christian education that denies the basic tenets of brotherhood is training for mental mediocrity, social confusion, and spiritual frustration.

What are some of the situations faced by our Presbyterian institutions of higher learning in states where the law forbids inclusive student bodies? What price are we asking the youth of America to pay for our interracial adherence to the shibboleth of white supremacy? Perhaps a single illustration will suffice.

Danville, Kentucky, is the lovely site of Centre College, a Presbyterian institution of which our denomination has every reason to be proud. Students are enrolled from every area of our country. Among the applicants for matriculation this semester were three Nigerian students who met all requirements for entrance. Because of the social animosity they undoubtedly would face in a Southern community, it was suggested to them that perhaps a campus in a more congenial environment would be more fair to them. Several such colleges were recommended. No, these students desired to enroll at Centre College knowing full well the social toll it would exact of them.

One possible barrier yet remained to be hurdled. Kentucky has a state statute known as the Day Law, making it illegal for white and "colored" students to sit in the same classroom. This ordinance, passed at the turn of the century, was for the sole

purpose of abolishing the long-standing interracial student body of Berea College. The law has not been tested before the U. S. Supreme Court since 1907.

A ruling on the admission of these Nigerian students was sought. The administrators of Centre College were advised by the Assistant State Attorney General that their admission would be illegal since they were "colored," though no definition of this term was offered. Yet on Kentucky campuses are international students including Hawaiian, Puerto Rican, Cuban, Iranian, Greek, Ukrainian, and Chinese, and surely they too are "colored." Obviously the admission of students from Nigeria, even though qualified for Oxford or Cambridge, might lead to the admission of American Negroes to Caucasian citadels of learning. The solid wall of exclusion stands.

The implications? They are many. Nigerian administrators of education have eyebrows upraised. Nations behind the Iron Curtain gloat over such limitations of democracy and beam the news to their subject peoples. Like three Wise Men of old, these three students came bearing rich treasure of culture, learning, and faith. There was no room for them, and their gifts were not wanted. An institution of learning founded on the precept of God as the Father of one and all is denied the practice of its birthright by the state.

But more important, what about the students at Centre, your sons and your daughters? What were they thinking? Surely they were not immune to this unfolding drama. We have an investment in them as products of our homes and churches. What did our denomination do to safeguard their integrity and alleviate their frustration?

As a guest of Transylvania Presbyterial in Danville, I was in a position to sample student opinion. Since I had just completed a Workshop on Racial and Cultural Relations I was invited to appear before a class of Centre College students, a sociology seminar. For three hours we faced together the Christian implications of race relations in this country, especially as they concern Church-related institutions of higher learning. An informal class poll revealed that the entire group of almost fifty students were willing to have these three West African students with them. They took a further step, and stated that they would welcome in their midst American Negro students on an equal basis. Over half of the students present that day were from south of Mason and Dixon's line.

There are many ministers and laymen in Kentucky who believe that our strategy is to work for the removal of the Day Law, that is, the law excluding colored students from classes where white students meet.

They believe that with this law removed from the statute books the process of education can be carried on intelligently and effectively. Their feeling is that these laws of our various states have been things which our citizens have been hiding behind and once they are removed the only real barrier to nonsegregation will have been broken down. In other words, they believe that popular feeling would follow the trend rather rapidly once these laws are out of the way.

The solution? General Assembly has gone on record for nonsegregation in church and society. Now is the appointed time to move toward inclusiveness in all realms of American life, especially in Christian academic circles where formative young minds are preparing for leadership in the new one world.

The following suggestions were shared with the seminar students at Centre College with the expectation that these informal and unofficial recommendations might lead to further action, to the end that every American campus would be free of admission barriers based on racial or national origin. It was suggested that Christian colleges should:

1. Re-examine original charter and purpose of institution. Do present-day policies and administration approximate intent of founding fathers?

2. Evaluate curriculum offered, keeping in mind the need for courses on Christian ethics, citizenship, and social anthropology.

3. Conduct an authentic student poll on an inclusive student body and make known the findings to community, alumni, contributors, and its national religious denomination.

4. Seek to have administration, faculty, and Board of Trustees acknowledge through Student Council their allegiance to General Assembly's pronouncement against racial exclusiveness.

5. Secure endorsement of parents, asking them to inform the college administration of their desire for a religious atmosphere and academic environment for their sons and daughters free of prejudice and discrimination.

6. Alert the ministers of home churches concerning unwholesome racial limitations, asking that presbytery, synod, and General Assembly act in cases where open violations exist.

7. Recommend that the Association of College Presidents include a discussion of this subject at its next meeting; and that student groups discuss the subject through Westminster Fellowship, conferences, intercollegiate associations, publications, etc. Students should be encouraged to be articulate and to make overtures to the boards when indicated.

8. Co-operate with and support college community churches and le-

gitimate organizations working for racial brotherhood, equality, and integration.

9. Organize campus activities, and athletics on an interracial basis by inviting students of neighboring institutions.

10. If accepting state or other public funds, or being tax free, places a church school under segregation laws in some states, petition the church to explore ways of removing itself from such limitations.

11. Inquire if laws on racial segregation cover private as well as public schools. Under the Constitution can they properly limit the church? Approve and support a court case testing legality of racial segregation.

The final goal is the end of segregation. Token representation of minority groups may have great value as an intermediate step, but not as the final goal, and not unless those accepting the compromise take responsibility for moving as soon as possible toward more complete integration.

Education, if it is to be worthy of the endorsement and support of a freedom-loving denomination, must possess three characteristics: it must be Christian; it must be scholarly; and it must be adjusted to the needs of the time. Racially segregated education embraces none of these.

A generation able to discern the face of the sky but unable to discern the signs of the times is living in a fools' paradise. Human relations at the racial frontier call again for pioneers to cross the Alleghenies into a brave new world. Presbyterian youth stand ready to answer that challenge.

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The Lafayette 1948 football season was tops! It netted a bid to play in the Sun Bowl on New Year's Day. The campus hummed with joyous predictions of bringing home the coveted trophy. Then the blow fell! The chairman of the Bowl Committee announced that a Texas law prohibits a Negro from playing in the stadium in El Paso. Here was a rub! One of the valued men on the Lafayette team was a Negro. It was Showell, the 23-year-old lad who had taken time out to serve with the United States forces abroad and now was back at Lafayette. In every college event he was to be found doing his bit. Students and faculty alike regarded him as just an all-round representative Lafayette man. The fact that he is a Negro never had made any difference. Why should it now? The students protested.

Showell himself tried to get his teammates to vote in favor of accepting the bid despite the restriction against him. He said that as an ex-serviceman he was accustomed to encountering prejudice. (A sad commentary on American democracy!) Lafayette, however, is loyal to its men! Without Showell they would not go to the Sun Bowl. To accept the honor, they would go only in honor! President Hutchison explained the feeling when he said, "It is fundamentally wrong for any team to go and play a game and leave any player behind because of his race, color, or religion."

More honor to Lafayette for refusing rather than accepting a conditional bid!

# SACRIFICIAL OFFERINGS FOR OVERSEAS RELIEF

*A message from BENJAMIN JAY BUSH.*

MANY Presbyterians in America deeply moved by the world's tragic need for relief and rehabilitation have given generously of their abundance to the Restoration Fund.

But the fact remains that more than three years after the end of hostilities, people the world over still endure untold suffering. Children wander homeless, living like strange, starving little beasts among ruins and rubble. Displaced persons, torn from their homes and loved ones, languish in utter hopelessness in dreary camps. Still other refugees from the fighting in Palestine and China, the massacres on the borders of Pakistan and India, are doomed to live or die in disease and despair.

Because of the continued urgency of the need for overseas aid, our Church has formulated an important plan for *A Lenten Sacrificial Offering for Overseas Relief* this spring, and calls upon all members and Church organizations to cooperate. The General Assembly has authorized The Board of Foreign Missions to allocate and administer the funds that are to be collected, through its missionaries, its special representatives in Europe, and Church World Service. Most Presbyterians can make further contributions to world relief. Every Presbyterian family is urged to plan a sacrificial meal each Friday throughout the Lenten season, using an austerity menu comparable to the regular daily diet of fellow Christians overseas. The difference between the cost of the sacrificial meal and the average American dinner should be taken from the household budget and placed in a container to be kept on the table throughout Lent. Labels for these receptacles and suggested austerity menus will be sent to ministers and church school superintendents.

The gifts of those who have participated in this "fellowship of suffering" will be collected on Good Friday or Easter and channeled through the central receiving agency marked "for overseas relief."

Our denomination is also cooperating with other major denominations and Church World Service in sponsoring a nation-wide radio appeal for overseas relief—"One Great Hour"—to be broadcast on Saturday evening, March 26, followed by an outpouring of gifts from Christian people throughout the nation. Most Presbyterian churches will take their special of-

fering on Sunday morning, March 27, just after the broadcast, to be followed by other contributions on Easter from the families who participate in the sacrificial meals.

Ministers and lay leaders of all churches have received letters and promotional material explaining the plan for sacrificial mealtime offerings and the "One Great Hour" appeal. Word has already come from some churches that they are not confining their contributions to the Lenten season, since many families want to continue their weekly sacrificial meals after Easter as part of a family plan for regular giving to the world's great needs.

These gifts to the "One Great Hour" appeal and our own Presbyterian overseas relief fund will help in some measure to ease the burden of suffering of displaced persons in Europe, meeting immediate needs for food and medicines, and aiding in the resettlement of displaced persons here and in other countries.

Dr. Benjamin Jay Bush, European representative of The Board of Foreign Missions, with headquarters in Geneva, Switzerland, has personally observed the suffering and want that still stalk Europe today. Out of many personal contacts with Christian leaders overseas, Dr. Bush sends the readers of SOCIAL PROGRESS this message, urging full participation in the plans outlined here for continuing overseas relief.

"The desire of our Social Education and Action friends to participate in the Lenten Sacrificial Offering and the 'One Great Hour' appeal is evidence of sound thinking and spiritual health. Social Education and Action seeks to realize the dream of the Kingdom of God, sustained by a power beyond itself and directed by a passion which cried nineteen hundred years ago, 'Come unto me, all ye that labor and are heavy laden.'

"Our Presbyterian Church has given $3,000,000 through our Restoration Fund to aid Europe. By means of it we have been able to relay some old foundations and build some necessary new ones. We were able to aid, for example, in the opening of two new theological seminaries in Germany. Both institutions were born out of the Confessional Movement which stood out boldly during the thirties and never surrendered to a pagan state. To expect a seminary in a ruined German city to arise out of the rubble and recruit faculty and students was to expect a miracle. Yet two such miracles have come to pass in Barman-Elberfield where 200 students are enrolled, and in Berlin where 450 students are receiving theological training. The relatively small grants of $35,000 to Barman-Elberfield and $45,000 to the Berlin seminary from the Restoration Fund over a three-year period have been multiplied by the power of God like the loaves and fishes. But aid is still needed

and God forbid that we should fail them now!

"There is a mighty movement billowing over Asia and Europe, which insists that it seeks only to serve the people. It promises to give the masses more food, more clothing, and better shelter. It asks as down payment on that promise that men surrender basic freedoms and genuine comforts. Year in and year out millions yield allegiance to their political prophets and toil on. They vie in sacrifice for the state and their dream of a new social order. Stories of heroic suffering for that better day are their music and worship. The daily drudgery of millions is thus sustained. To ask such hardy souls to make a special Easter offering or to eat one sacrificial meal each week during Lent to strengthen world comradeship would seem a trifling request. It would amaze them to learn that those who have so much are giving so little.

"It was not by clever psychology that Jesus appealed to men to sacrifice, nor did he die upon a cross by a historic accident. Movements hostile to our faith exalt the necessity of sacrifice more than most Christian movements professing a gospel that centers in a cross. Real sacrifice on our part can do what nothing else can do. Its power is a potential exceeding the atomic.

"It has been a privilege to inform Europeans that the aid that came to them from our Restoration Fund was not the gift of a few who subtracted thereby imperceptibly from their abundance. It surprised and gladdened our European friends to be told of the sacrifice that went into our Restoration Fund gifts. Stories of ministers who placed the Restoration Fund ahead of a needed salary increase; of Church officers who insisted that their debt to their stricken brethren was a greater obligation than the early payment of their Church debt; of churches that postponed urgent repairs in order to aid congregations that had no churches remaining to be repaired; of one large congregation that added voluntarily 20 per cent to its Restoration Fund quota, insisting that this was its first obligation to itself, have created a bond of union that may be of the hope of a better tomorrow.

"When our European friends were informed that the European share in the Restoration Fund would be entirely expended at the close of 1948, a profound silence would always ensue. It would approximate despair. But when they were also told that our General Assembly, in Seattle, proposed that Presbyterian families partake of one sacrificial meal each week, during Lent, to provide funds with which to continue aid for Europe, gloom changed to gladness. They realized there was something deeper, higher, and broader in the outreach from the West than they had dared to hope, the compassion of Christians."

# A DOCTOR'S DIAGNOSIS OF THE NATION'S ILLS

*By* RALPH H. PINO, *M.D., member of the American Medical Association, the American College of Surgeons, American Academy of Ophthalmology, and Chairman of the Commission of Medical Care of the Michigan State Medical Society.*

*A member of the medical profession proposes a plan for national health needs in answer to the recent articles on the National Health Bill.*

THE "R$_x$ for National Health" by Frothingham and Robin in the November and December issues of SOCIAL PROGRESS is interesting reading. According to the opinions of more than 50 per cent of the voters, the time seems ripe for some measures these authors advocate.

Today the majority of people have become conscious of their political power and what they can accomplish by voting. They are also aware of their health needs, and the importance of medical care. The Government has focused much attention on the fact that proper medical care is the right of every citizen; and this Administration will undoubtedly try to make some progress in that regard. So it is wrong to assume that the Government is trying to usurp something; the Government will merely respond to public pressure in health care as it has in other problems.

The people have spoken on the subject of medical care in the recent election because the medical profession—as represented by the American Medical Association—has failed to explore the nation's great unfilled health needs and has not furnished essential leadership to the people and to the Government in health problems. When any public need cannot be met by private sources, then the Government by order of the people must step in.

Let us suppose there is the dearth of medical care in the United States as Frothingham and Robin have claimed. What should be done about it? We do not have enough doctors; there are insufficient medical schools; and too few can afford to study medicine. As stated by one of our leading educators, "Middle income people who furnish most of the brilliant talent for other professions are excluded from the medical profession by the cost of training." Many doctors feel that medical charity answers the most pressing problems. But charity is a temporary relief that is uneven, unfair, and inadequate as a solution.

There are roughly three classes of people from the standpoint of health economics. First, those who are financially quite independent and can pay for adequate medical care at all times; secondly, those who can pay only by budgeting on a prepayment plan; and thirdly, those who cannot buy any medical care from their own resources.

A complete program of compulsory health insurance as in England is planned to cover all these classes. Can such a plan be the answer? Medical practitioners in America fear the vast Federal machinery, the great cost, and the impersonal type of medical care which they believe would result in such a system of compulsory health insurance. In 1946, according to the Brookings Institution, 40 per cent of families (earning units) of the United States had incomes of $2,000 or less annually. Ten years previously 80 per cent had incomes of $2,000 or less. Those two eras represent the extremes of available incomes. It would seem obvious that modern health care would be difficult or impossible for at least 40 per cent in good times, and 80 per cent in bad times.

The fact remains that there is need for more health care than can be bought by great numbers of people. And there is evidence that we shall have some form of socialized medicine to meet this need. So our problem now is not whether there should be more health care by the Government, but how to handle it under the circumstances. The answer of many members of the medical profession would be voluntary prepayment care for those who can pay, and Government subsidy for those who cannot pay, and all administered through the Blue Cross and Blue Shield. In Michigan, for example, over one million people are cared for by prepayment hospital and surgical care methods for the more costly illnesses. This program was originated by the Michigan State Medical Society. The Federal Government pays through Michigan Medical Service for all veterans of Michigan. Thus a beginning has been made, giving experience upon which to base a system whereby those who can pay for their own care can do so through a system set up on a voluntary nonprofit insurance basis, directed by representatives of the medical profession, labor, and clergy. And through this organization, those who cannot or should not pay, can be subsidized by the Government, but cared for through a non-Government agency. Such a plan, after it is expanded fully through experience, we believe will be a better way to handle the problem than for the Government to do the job through compulsory health insurance for everyone. We know the latter cannot help being cumbersome, expensive, inefficient, and political.

The firm opposition which the medical profession is showing in

opposing socialized medicine beyond present public health activities is not wise from the standpoint of public relations. When the medical profession never seems to have an official policy in public questions, laymen are confused, and doctors seem to be divided in their opinions. Instead of spending so much effort and money in propaganda against Government medical care, the medical profession should carry on a constructive campaign that would make the public familiar with a clear-cut definition of its aims.

The high standard of qualification which has always been demanded of medical doctors through their own governing bodies has been a greater public service than the public has ever realized. The sole determining factor today for medical students who wish to become doctors, and for doctors who wish to succeed in hospital appointments or practice, is qualification. A very real danger of complete Government control of medical practice would be the possible relaxing of this standard. "Political appointments" in any field are detrimental to the maintenance of high standards.

The fact remains that private interests and organizations have sometimes failed to recognize social needs and changing times. Too often our community and national leaders become followers, trailing complainingly in the wake of trends instead of creating trends. If the utility companies had had the foresight to develop the Tennessee Valley, for instance, in the interest of the people, the Government would not have stepped in. What an argument such action by the utility companies would have been for private enterprise!

Today many churches in our large cities especially are no more forward-looking. Some time ago we suggested (see *The Presbyterian Tribune* of October 12, 1946) that Presbyterian churches should set up commissions to study the great social problems in the light of Christ's teachings. Studied and acted upon in the light of Christian standards by the Church at large, the conclusions could have great social and political influence.

When the ministers, trustees, or sessions of our churches fail to organize social education and action committees within their congregations to study crucial problems of our times;

When medical leadership does not go out into the highways and byways and ascertain the medical needs of those in low income groups;

When leadership by the privileged does not comprehend and act to relieve the load of the underprivileged;

THEN it is later—much later—than we think, and the wisdom or the desperation of the weak will confound the mighty of the whole world by votes or by violence.

An App

## "THE HOMELESS POOR BRING HOME"

A RECENT correspondent was disturbed because Protestants did not make up a larger proportion of the displaced persons coming to America. We do not believe the writer meant to suggest that our concern should be confined to the plight of Protestant D. P.'s—that would be less than Christian.

We are receiving fewer Protestants, first, because only 30 per cent of those in the camps of Europe are Protestant and orthodox, but primarily because American Protestant churches, families, and individuals have been slow to offer the "assurances" required by the Displaced Persons Act—(1. a job that doesn't displace another worker; 2. a home that doesn't displace another person; 3. transportation from the port of arrival; 4. the displaced person will not become a public charge). Thousands of refugees could be brought to new homes in the United States under the present law if churches were informed of the procedure and determined to overcome the difficulties (needlessly imposed by the Act) in the conditions governing admission of D. P.'s.

To meet the quotas allowed by the act of 1948, Church World Service is undertaking to bring at least 1,000 D. P.'s to America every week. If this schedule is met, every church should move at once to place one D. P. family. Such a program is not beyond the ability of any church. Several families should be placed by most of our churches. This would not appear impossible or the least unreasonable to expect of a church if our own family were involved. "Whatsoever ye would that men should do to you, do ye even so to them."

Act at once to lead your church in resettling these homeless men, women, and children. Write Church World Service, 214 East 21st St., New York 10, New York, for: 1. *You Wanted to Know*—questions and answers on the resettlement of displaced persons; 2. A supply of application blanks for the admission of D. P.'s; 3. Films, film strips, and radio script.

We anticipate that amendatory legislation will be introduced in the Senate and House to "remove the barriers which retard the entire resettlement program." The Federal Council of Churches at its recent biennial meeting and the United Council of Church Women have called for such action. (So also have both the A. F. of L. and C. I. O.) In addition to urging revision of the law, let us do all we can under the conditions of the present law. Inform your church and act now on this pressing human need.

# to Faith

For your program order from Church World Service—*This Road We Walk*, a sound film (20 min.), free; *Delayed Pilgrims*, a film strip and script, $1 purchase price; *Peter Andi, D. P.*, 15-minute radio script, free.

## "METAL FOR TOYS OR FOR GUNS?"

"You can't have metal guns and metal toys" is the way a recent Kiplinger *News Letter* dramatized the choice to be made for us by our Congressmen when they adopt the new budget. The "military lobby" is seeking a defense budget of more than 15 billion dollars—at least 17.5 billion. Every increase in military expenditures beyond 15 billion has been resisted by the Administration because it decreases the supply of goods for civilians to a point where it would pinch. The Nourse Committee warns of returning Government price controls and the allocation of critical materials if the 15 billion limit for defense is exceeded. But who knows that 15 billion is the mystical number that will leave us with our freedom from controls to enjoy comparative plenty and also maintain "our national security on such a level that no aggressor nation will attack us?" (Lt. Gen. Leslie R. Groves, January *Cosmopolitan*). Perhaps we should have the 30 billion military budget proposed by some of the military experts, yet that may not be half enough and it may be that though we bestow all our goods on armaments it will profit us nothing for defense in the atomic age.

The campaign of "public education" is on to secure everything needed for national defense. Still we are stuck with the question, "Who can say how much we must have and how much we can pay?" Even the 15 billion dollars for a military budget is no slight burden. It is 12 times the amount we paid annually for defense before the last war. Every person in the U. S. A. now pays $100 annually for defense against the $8.00 eight years ago. To discover how much more we tax ourselves in the name of security than we did eight years ago, multiply the population by $92.00. These billions spent annually for armaments deprive us not only of toys but of houses, hospitals, schools, churches, plows, cars, trucks, tractors. All the goods of peace must be reduced if we are to provide more machines of war.

There is good reason to believe that public opinion is sufficiently well informed and articulate on the issues at stake to assure Congressional action that will turn back the campaign for an increased defense budget and will press for the immediate development of measures of collective security through the United Nations. —*Paul Newton Poling.*

# PALESTINE SOLVENT

*A biographical vignette of Dr. Ralph Bunche, Palestine's mediator, by* SAM POPE BREWER.

BETWEEN the cumbersome machinery of the United Nations and the peoples of Palestine whose troubles it is trying to solve, the one connecting link is Ralph Johnson Bunche, who became Acting U N Mediator for Palestine with the murder of Count Folke Bernadotte.

Through Dr. Bunche must pass all reports on violations of the truce that was ordered in Palestine by the Security Council. It is he who must activate the measures aimed at maintaining that truce—without having any police or armed forces to impose his will. It is he who must recommend to the General Assembly's Political Committee and ultimately to the General Assembly the steps that may bring a permanent solution.

With all that, Dr. Bunche is an eminent American who is virtually unknown to his fellow Americans unless they have had some special interest in one of the several important jobs he has done. He is a 44-year-old professor of political science, and an American Negro. In fact, he is probably the world's outstanding Negro today, on the basis of the importance of his role in the international scene. His importance is neither as an American nor as a Negro but as a keyman in one of the world's most difficult and delicate current situations.

It is also fair to describe him as probably one of the busiest of all the busy men in the United Nations. One never enters his office without finding two or three assistants sitting around taking turns in presenting him points for consideration. As he talks, he annotates handfuls of telegrams brought him by his secretary. He is, in spite of that, one of the few senior officials of the United Nations who can be approached at any time without appointment.

Though he won't say so, friends say he is depressed by the United Nations' reluctance to take any effective action one way or another on Palestine. With no personal prejudice on Palestine, he is passionately determined to do everything possible to achieve results in the form of peace there.

Despite his absorption in his job, he always finds time to see anybody he thinks might have something interesting to say or whose questions might have importance. He works at a desk in an improvised office overlooking the Eiffel Tower and the roofs of Paris, scribbling observations on the margins of tele-

grams, dictating answers and talking at the same time. He is direct and simple and does not bother with diplomatic evasiveness. However busy and worried he may be, he never fails to smile and say hello when he sees someone he knows.

He has made his career the hard way himself. Born in Detroit, he was left an orphan at the age of fourteen, and earned his way through high school by laying carpets. In college he was a star basketball player on the U.C.L.A. team that held the championship three years. He won letters in football and baseball, working meanwhile as a janitor and during the summer as a mess boy on Alexander Line ships plying the West Coast.

Graduating at Los Angeles in 1927, Dr. Bunche went on to take his M. A. at Harvard the next year and his doctorate in philosophy in 1934. He continued his scholarly work until the war, with numerous field trips to Europe, Africa, Malaya, and the Dutch East Indies.

He collaborated with the Swedish scholar Gunnar Myrdal in his famous study of the American Negro, *The American Dilemma,* and spent two years in South Africa studying the Negro question there.

Teaching political science since 1925, first at U.C.L.A., then at Howard University, he became head of Howard's Department of Political Science in 1928 but has been on leave since 1941.

When the Office of Strategic Services was formed, Dr. Bunche became chief of the African Section and had an important role in preparing the way for the North African landings. As the war neared its end, he moved in 1944 to the State Department as Associate Head of the Division of Dependent Territories, and in May, 1946, went to the UN Trusteeship Division.

When Count Bernadotte became mediator, Dr. Bunche was senior member of the permanent United Nations staff assigned to the Count, and worked on the closest terms with him until his death. He missed being in the seat beside Bernadotte when assassins sprayed it with gunfire only because he had stayed behind to work on reports.

In spite of his strenuous career, he has found time to rear a family. Married in 1930 to Ruth Harris, he has three children: Joan, 16; Jane, 15, both in Westtown Friends School, Westtown, Pa.; and Ralph, Jr., 5, who recently arrived in Paris with his mother.

The keynote of Dr. Bunche's character is simplicity and lack of pretense. The humblest people who work with him call him "Ralph" without any suggestion of disrespect but because he likes to work on that footing and judges them by performance rather than by servility. And they like him for the treatment they get and respect him for the results he achieves.

# Adventures in Christian Fellowship

"Adventures in Christian Fellowship" is a contest for Presbyterian young people which encourages them to do something constructive about problems of race, creed, and culture. The sponsors are the Department of Young People's Work and the Division of Social Education and Action of the Presbyterian Board of Christian Education, and the National Conference of Christians and Jews. The latter organization provides the prizes that are used to send people to summer conferences.

Two classes of prizes are awarded: Plan "A" for groups that can engage in and report actual interracial and interfaith ventures; Plan "B" for those who have no such direct contacts.

The winning youth groups in 1948 were:

Plan "A"—$40 award:

The Westport Presbyterian Church, Kansas City, Missouri
The First Presbyterian Church, Cleveland, Ohio
The Bond Hill Presbyterian Church, Cincinnati, Ohio

Plan "B"—$40 award:

The Hersman Presbyterian Church, Hersman, Illinois
The First Presbyterian Church, Menominee, Michigan
The Hopewell South Presbyterian Church, Lebanon, R. F. D., Indiana.

The 1949 contest opened in January and closes April 15. A descriptive folder and a packet of materials may be secured by writing the Department of Young People's Work, 1105 Witherspoon Building, Philadelphia 7, Pa.

**The Editors of *Social Progress* commend the young people of the Westport Presbyterian Church, Kansas City, Missouri, for their participation in the 1948 project, and take pleasure in presenting their prize-winning essay.**

# ADVENTURES IN UNDERSTANDING

THE announcement of the "Adventures in Christian Fellowship" program was both a challenge and a hope to the Westminster Fellowship Youth Council of our church. It brought a challenge to attempt a phase of Christian activity in a field with which most of the group was entirely unfamiliar. And it brought the hope that new understandings would arise from association with other race and faith groups leading the way to progress in fellowship for all.

Yet it required careful consideration, as was evident from a meeting of the council in January, 1948.

"*Some of our friends and the congregation may not like it.*"

"*It didn't work out when we tried it three years ago.*"

"*Remember the criticism we got from entertaining that Negro choir? Wouldn't they say the same things this time?*"

"*They won't let us kids do it.*"

After full discussion of objections as well as opportunities, it was agreed that things might be different this time since the youth groups were now soundly organized as a Westminster Fellowship and should be able to carry out the project effectively. Therefore, the group of about 60 young persons of intermediate, high-school, and college ages took up the challenge.

The church has a membership of 2,000 with a heritage of long and faithful service in its community. The surrounding area is semiresidential and semibusiness, and churches of a great variety of faiths are located within walking distance. It is an area of dense population, inhabited by many racial and cultural groups, including Protestants, Catholics, Jews, and Negroes.

The decision to work on the project was not an easy one for the group, especially in Kansas City, an area with characteristically borderline sentiments where feelings on race and faith issues run high. But the group convinced itself that it had everything to gain, and set about to participate under Plan "A." Since the Westport district contains all the elements with which the Fellowship youth groups wished to deal, it was decided to concentrate interest and efforts in the Westport community. "Adventures" were carried out in four phases:

1. A program about the Westport community itself, in order to gain a greater understanding of the center of activity.

2. A fellowship visit to a Jewish group in the vicinity.

3. Fellowship with a Catholic institution.

4. A service project with Negroes of the community.

### 1. Community Study

A Sunday-evening meeting was arranged with the objective of gaining a greater understanding of the community. The stage was set by showing the motion picture *The World in Which We Live*, which stressed the very ideals toward which the group was working—the interdependence of Protestants, Jews, Catholics, and racial groups, aptly illustrated in the movie by a truck carrying the name of the owners, "O'Reilly, Goldberg, and Smith."

After the movie two prominent speakers told about the Westport district in more detail. The executive director of the Council of Social Agencies and Community Chest outlined the various agencies operating in the area and their work. He told how individuals in the community are affected by family and child care agencies, by health, recreation, and group work programs. He spoke about specific groups in which many of our young people already participated—Gray Y, Hi-Y, Y.W.C.A., Y Teens, Boy Scouts, Girl Scouts, Campfire Girls, and others; and explained that the basic philosophy underlying all these agencies was preventive rather than remedial.

The Westport representative of the City Welfare Department told how the department functioned to co-ordinate the resources of the community. Members of our group were amazed to learn that there are thirty-eight churches in the Westport area, also that a great problem of the area once had been juvenile delinquency. Thanks to the organization of a teen town, "The Tiger Den," the situation was greatly alleviated.

The Welfare worker also pointed out that the area had comparatively little violent intergroup prejudices and discrimination. Some of this is explained by the fact that the Negro district is comparatively small, consisting of descendants of slaves whose master deeded his plantation to them after the Civil War. Most of them therefore are home owners, possessed of strong civic pride and known throughout the city as good citizens.

The program not only proved to be interesting and informative, but helped the group to realize that it would be hard to accomplish revolutionary changes in public attitudes. There did seem to be a point of attack, however, in the lack of co-operation and fellowship between various groups in the community, and on this course the group set out.

### 2. Fellowship with a Jewish Group

Twenty members of the high-school and college groups met at the church on a Friday evening and went to the B'Nai Jehudah Temple to attend the service there.

The evening appropriately came during Brotherhood Week, and the

rabbi dwelt upon this theme. He read the Ten Commandments adopted by the National Conference of Christians and Jews, and emphasized in the sermon the sin of being passive about brotherhood. Several young people noted that this was forcibly portrayed in the motion picture *Gentlemen's Agreement.*

Although the visit to the temple brought impressions of splendor without warmth and a strange feeling at the conspicious absence of the cross and any mention of Christ, the group found a common ground of participation with the Jewish worship service in the choir and music. In addition, the strong, forceful voice of the rabbi, his well-thought-out lesson, and his effective presentation of it reminded us of outstanding Protestant preachers we had heard. But, alas!—all worshiping congregations seem to have some of the same problems. Two young Jewish girls sitting in the row behind us whispered and giggled throughout the entire service.

After the service, the group met with the rabbi who gave more explicit information about his faith. All came away with a better understanding of the Jewish way of worship—of the meaning of the Menorah, the six-point star, the "everlasting light" in the choir loft (which, incidentally, is cared for by a Negro Methodist janitor), the tablets of stone, the Ark, the Torah, and others. The rabbi also pointed out the difficulty of maintaining their services on Saturday, while the world in general observes Sunday as the holy day of the week. The group left greatly enlightened with a thoughtful admonition from the rabbi. "Be faithful to your own church," he said. We will not forget that a person of another faith had respect for our religion.

### 3. Fellowship in Service with a Catholic Group

"I liked little Butch best. He had a bump on his head, but the children said, 'You should have seen the other kid—he had two black eyes.' "

"I guess all kids—Protestant as well as Catholic—have scraps. Butch was a half pint for a first-grader, but even the nuns said that he could hold his own."

"The nuns certainly made us feel at home right away. They were friendly to us and certainly seemed to appreciate what we were doing."

"One nun said that some social-work students came through the buildings recently and were amazed at the cheerful atmosphere. She said that an orphanage didn't have to be a dreary institution. I agree with her."

In thinking about these various comments made by thirty of our intermediates, high school and college young people, after a party given by them at the Kansas City

*(Continued on page 30)*

# Sanctuary

## Brotherhood Is of God

**Organ Prelude:** "Finlandia."

**Call to Worship:**

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—*Eph. 4: 1-6.*

**Invocation:**

"Lord God of Hosts, be with us yet, Lest we forget—lest we forget!" Cause us to remember thy goodness in ages past, and to rely on thy promises for tomorrow. For today may we do justly, love mercy, and walk humbly with thee. Weld us together as a people and to thee as our God. Bring thy healing presence to bear on our broken fellowship and through this worship guide us into mutual concern and Christian brotherhood. This we ask in the name of Him who went about doing good, even Jesus Christ our Lord. Amen.

**Hymn:**

"Where Cross the Crowded Ways of Life"; or, "In Christ There Is No East or West."

**Scripture Lesson:**

Rom. 12: 3-17, or I Cor. 12: 12-26.

**Pastoral Prayer or Litany:**

*Leader:* God of all goodness, and mercy, and truth, who knowest our needs as children of thy loving hand, and who hast not set us down in lonely apartness but causest us to dwell together on the face of the earth,

*People:* Forgive our wayward departure from thy plan for brotherhood.

*Leader:* Endow us with the wisdom to see that in fellowship is abundance of life and in comradeship is joy, peace, and righteousness.

*People:* Restore unto us, we beseech thee, the joy of thy salvation.

*Leader:* Create in us a clean heart, renew in us a right spirit, and lead us from our desert wanderings of segregation and discrimination into the fair land of brotherhood, justice, and good will.

*People:* Redeem us, O God, from our wanderings and bring us home.

*Leader:* Grant that through renewed minds and amended deeds we may so perfect our comradeships with all sorts and conditions of people that thy way may be known on the earth, thy saving health among all nations.

*People:* Hear us and help us, we beseech thee, O Lord.

**Lord's Prayer.**

**Anthem** (Solo or Hymn):

"The Light of God Is Falling"; or, "Rise Up, O Men of God!"

**Meditation:**

"To knowledge, let us add brotherly love, and to brotherly love, those good deeds by which we shall win freedom from our sins.

"I write not to you a list of what ye and the churches must do to be saved, for of these things many others have written in many places.

"I write to you about God, the Father, and about Christ, his Son, in whom there is neither bond nor free, neither superior nor inferior, neither white nor black, but all are one.

"We are sure that the righteous judgment of God, the Father of all, is against those who stoop to contempt of their brethren in the family of God.

"And how can we that condemn prejudice and hatred and violence but are guilty of the same believe that we shall escape the divine judgment?

"Those who cling to segregation, and will not give themselves to the truth, but keep on giving themselves to unrighteousness, must reap tribulation and anguish, fear and terror;

"But those who by patient continuance in brotherly love seek for justice and righteousness will reap abundant life.

"Yes, now let every heart be open, and every door swing wide, and every church make room for the glad brotherhood of all peoples;

"And to Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

"To him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

*Adapted from* Epistle to White Christians, *by Fred D. Wentzel.*

**Closing Hymn:**

"Lord, I Want to Be a Christian"; or, "We Are Climbing Jacob's Ladder."

**Benediction:**

Now may the God whose far purpose is the oneness of mankind, whose way of life is love, direct your minds and hearts, now and always. Amen.

*—William H. McConaghy, Director, Institute on Racial and Cultural Relations, the Presbyterian Church in the United States of America.*

## Adventures in Understanding

*(Continued from page 27)*

Boy's Home, we realized that we had done something concrete in establishing a bond of friendship between a Catholic institution and our own Protestant church. This orphanage is located within walking distance of our church, but none of us had ever been within its gates. This then was a logical spot for us to become acquainted with some of our Catholic neighbors. Plans were worked out between our group and Sister Alice of the orphanage. Thus on March 6, members and sponsors of our Westminster Fellowship joined in giving a party for fifty orphans. One sponsor who had an anti-Catholic tendency had to be urged to attend the party. The enthusiasm of all was so contagious that even he caught the spirit and left feeling that he had helped in a worth-while project.

The service project at the orphanage pointed up the fact that many of our group did not have an adequate understanding of the Catholic faith, and so another episode of this phase of the project, a visit to a Catholic church, within sight of our own church, was arranged. On March 14 about fifty of our Fellowship group visited Our Lady of Good Counsel and were greeted by Father Hodges, an earnest young priest. For an hour we sat deeply engrossed in his explanation of various elements in the Catholic faith at which we Protestants often scoff—saints, burning of candles, purgatory, infallibility of the Pope, confession, etc. To many of us and to other Protestants, looking from the outside, most of these elements seem almost paganistic. However, the priest gave what would be considered a rational explanation and we were able to understand how these rites could have meaning to others. He also led us to an appreciation of the building and its contents—the font, the altar, the fourteen stations of the cross, and the statues.

As we left we were acutely aware of the fact that both Catholics and Protestants have a Christian heritage, but we were strengthened in our own Protestant convictions, realizing that Catholicism could not meet our spiritual needs.

### 4. Fellowship in Work and Worship with a Negro Group

Activities under this heading necessitated more work and planning but as a result we felt that more was accomplished—both for us and for others. To keep our activities centered in our own neighborhood, we conferred with the Y.M.C.A. secretary in our district and asked for suggestions. He suggested that we consult the principal of the small, three-room brick school. One morning several of us walked to the school and explained what our young people were trying to do. She

took us over the playground—which resembles a rock quarry—and spoke of her efforts to enlist the cooperation of the school board in making the playground a "playable" place. We, as white people, did not want to come into the community to do something for the Negroes. We wanted the experience of working together with them. The principal gave us the names of the ministers of the little Negro Baptist and Methodist churches in the area. When we explained our plans they promised the support of their young people in working on a project with us.

The school board would not support us in this activity. It was too large and expensive an undertaking for us alone. Our next step then was to meet with the Negro Community Council. The council was enthusiastic about working with us, and appointed a committee to try to obtain a vacant lot that could be converted into a "tot lot" by members of both groups working together. A meeting of representative young people and advisers from both Negro churches and our church was called at the apartment of our Director of Religious Education. Their committee reported that no favorable lot was obtainable. But nothing daunted the enthusiasm of the group, and after talking the situation through, it was finally concluded that by joining the Negroes in painting and cleaning in their respective churches, we would accomplish an equivalent to what we had set out to do.

On Saturday afternoon our three groups again set out, walking to the churches, half going to the Baptist and half to the Methodist which were within two blocks of each other. After completing the proposed painting and cleaning, we were pleasantly surprised when the chairman of the Negro Community Council invited us all to her home for refreshments. This informal fellowship was a fitting climax to the fellowship we had had in working together.

The following evening an outstanding Negro speaker, secretary of the Urban League, was our guest. Her talk followed two movies, *Greater Victory* and *One People*, obtained from the National Conference of Christians and Jews. After our Saturday work project her talk had a special meaning for us since we had in a small way begun to step over boundaries of segregation.

We felt that in order further to cement the friendly relations begun with the Westport Negroes it would be fitting to have them as guests in our church. A cast of twenty-two from Westminster Fellowship had been working since February on an Easter play, *The Testimony of the Twelve*. This was to be presented for the congregation on Easter evening, and we decided to ask the Negroes to attend the program too. We realized that we had some ob-

stacles to overcome. We knew that there were people in the congregation who would not be sympathetic toward this undertaking. We felt that we would be justified in going ahead with our plans if we could obtain the support of session. Our D. R. E. presented the following plan to them: members of the Negro Baptist and Methodist churches to be present in the church sanctuary for the play and then to be guests at an informal program and fellowship to be held in the dining room afterward. There was an unexpected opposition to the Negroes having refreshments with us, but session finally voted to give us their total support.

Easter evening was the climax of everything we had done all month. About fifty Negroes and three hundred from our congregation came to see the play. A feeling of warmth and friendliness was evidenced toward our guests afterward in the dining room as we had refreshments with them and joined in listening to special musical numbers and readings by talented members of their group and ours.

We had worked with the Negroes. We had fun with them—and we had worshiped with them in a service commerating the death and resurrection of our Lord. This, then, was evidence for us that the Christ who died on the cross did not die for the white man alone. "If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another."

### Conclusion

Who can measure the intangible changes of personality wrought by a deeper understanding of people who are "different" from us? This is a measurement we cannot and will not attempt to make. We can only assert that within our groups there has been created a desire for continued efforts directed toward an interracial, interfaith understanding.

This spring, the intermediate banquet for parents will be based on this theme. The older groups are attempting to do something about a little boy who was refused a radio telephone contest prize because he is a Negro. We have been made aware of the support and interest of the National Conference of Christians and Jews who arranged for several of our young people to see the preview showing of *Big City*, starring Margaret O'Brien and stressing interfaith co-operation. Avenues of "Adventures in Christian Fellowship" have been opened to us—avenues which we are proud to walk.

*—Westminster Fellowship Youth Council of Westport Presbyterian Church, April 28, 1948, Margaret Jamieson and Jim Scheiner reporting. Kansas City, Missouri.*

## INGREDIENT FOR SPIRITUAL GROWTH—ACTION

Sermons have prepared the ground, discussions have planted the seed for advance in interracial relationships. Moral and spiritual growth takes place only as a church faces a crisis and acts in the Spirit of Christ.

Six years ago some graduate students in a university asked a minister for permission to invite students from a nearby Negro college to a Sunday-morning breakfast and meditation in the church. The reply was in the affirmative. So on a spring Sunday morning at seven thirty a dozen white students and a half dozen Negro students enjoyed Christian fellowship around the breakfast table. After the meditation period and a walk around the campus the students attended the morning worship service together. No special seating arrangements were made. The minister did not mention their presence in any way during the service.

The reactions? The usual ones—there were those who approved and greeted the visitors. Some did not even notice the presence of the Negro visitors. But there were objectors. One person left the building, refusing to worship. There were those who felt strongly enough to protest to the minister and some of the officials of the church. Almost everyone thought it regrettable that the harmony of the church should be disrupted. The congregation was faced with the problem of race, not as a study or a theoretical problem, but as a fact.

The minister called a meeting of the elders. He stated the facts leading to the problem and asked them to consider what action (if any) they should take. A motion was made to "support the minister" and this would have passed if put to a vote. Discussion brought agreement that the problem was not one of personality but one of policy and principle. Everyone agreed the matter was laden with dynamite and that no hasty action should be taken. So several meetings were held, soul-searching and prayerful meetings, when the Book of the Church Order, the Confession of Faith, the history of the Church, and the teachings of Jesus were brought to bear on the problem. About the "ideals" involved there was no disagreement—"God is no respecter of persons," all men stand equal before God, God is the Father of all and we are brothers.

But here agreement ended. There were sincere men who believed neither the church nor the community was ready for this step and that further Christian education would be necessary. They felt a division in the church could be avoided only if the officers refrained from taking an advanced position which would offend a number of the more conservative members.

After three thoughtful meetings in which all points of view were considered, a report was made to the congregation, which reads in part:

"In the light of these discussions and our efforts to approach a common point of view, we entrust the matter to the conscience and judgment of the minister who has heard all the discussion sympathetically. We report to those who have raised the question that we have analyzed the matter carefully, that the minister is fully aware of the factors involved in the situation, and that we trust ourselves to his

informed and conscientious leadership."

This report would probably have taken care of the problem except for the fact that interracial experiences, once having started, have a way of continuing. Those who felt such meetings could bring only strife resumed their objections as the interracial activities continued. The officers decided they should study the problem further.

More meetings were held and more discussions took place, and again a report was made to the congregation. There were four main points in the report, each of which dealt with a specific question raised by the objectors. This report reads in part:

"We agree that the pastor in order to serve effectively must have freedom of conscientious judgment and action in attempting to respond in the Spirit of Christ to the concrete situations as he goes about his sacred calling."

[This in answer to the suggestion that rules be set up by the elders to govern the minister in this area.]

"We agree that this church should not fail to manifest a vocal and active leadership in behalf of justice and good will in the relations between all the races, creeds, and classes of mankind. This obligation is especially binding in regard to the interracial relations of our own community and doubly imperative in these years of racial persecutions and racial tensions."

[This in answer to the statement by some that there was no racial problem in the community and there was no need to stir one up.]

"This church has not and does not encourage Negroes to desert their own churches for membership or worship in this church. On the other hand we do not close our doors or discriminate against or receive with aught but the spirit of Christian fellowship any sincere worshiper who may present himself."

[This in answer to those who declared that Negroes had their "own" churches and it was unfair to take them away.]

"The officers of this church openly acknowledge the responsibility of the church to stand for the economic, political, social, and religious progress of all peoples regardless of race, color, or creed. . . . We have a sense of the responsibility of the Christian Church for leading the people in a gradually widening religious communion of the Church Universal. We pray God for the wisdom and the spirit which in these perplexing times will not alienate but will win the people."

[This to answer those who claimed the officers were for one reason or another afraid to state their convictions.]

It is significant that there were no dissenting votes, although two men refrained from voting.

What does this experience teach us?

1. Moral and spiritual growth comes as we act in a crisis. Preaching, teaching, discussions all fallow the ground and plant the seed, but real moral growth comes only at the point of action. It is possible that continued preaching and teaching without action may lead people to think that they are growing morally, when there has been no growth.

2. Because the above is true, the Christian Church should not avoid interracial experiences in the name of preserving harmony and unity. Such experiences should be welcomed, knowing that the price we pay in meeting them will be high but the increase in moral stature will be great.

3. When such crises occur the Church must remember that it is the Church of Jesus Christ. Church leadership must never give in to the temptation to make the Church just another secular institution. Every action of the Church must be viewed in the light of the life and teachings of Jesus, not judged by the traditions of the community.

4. We must remember the power of truth and righteousness. We act as if truth had no power or persuasiveness ex-

cept that which we can give it; so we cautiously work out a "strategy" which often becomes another way for concealing from the people the real demands of Christianity. The truth of the equality of all men before God needs no embellishment from us for it is our mandate.

5. Let us not underestimate the ability of people to change when confronted with truth. Enough sermons have been preached for people to have absorbed the revolutionary message of universal brotherhood.

When confronted with the necessity of choice between Christian action and a denial of Christ, most Christians will act.

*—Presented by Charles M. Jones, Minister, the Presbyterian Church, Chapel Hill, N. C., for the Institute on Racial and Cultural Relations.*

## SPOTLIGHT ON METHOD

A neighborhood house is an agency whose purpose is to serve the people who live in a specified geographical area by helping them to develop better human relationships and to improve their standard of living. The neighborhood house is concerned with all the people who live in the geographic area regardless of age, sex, race, or religion.

From years of neighborhood work we have experience in intercultural and interfaith and interracial relations which may be helpful to our churches. I would call attention to the following:

• People of different racial and ethnic groups learn to respect and like one another more easily if brought together to work on some common interest or problem rather than to discuss cultural differences. For example, mothers who are brought together to establish a nursery for their children will grow to accept each other as people, even to develop an affection for each other across the ethnic line, although that was not the purpose of the original association.

• Different kinds of associations and activities connote different degrees of intimacy and therefore meet with different amounts of tolerance or intolerance. Work on common problems or engaging in special interest activities that do not connote socialization will be accepted in many communities that are reluctant to accept other types of association. Athletic games that place considerable emphasis on the skill of the individual rather than on intimate social relationships between the participants also are tolerated by groups who object to greater intimacy. In south and border states, eating together connotes a higher degree of intimacy, and one must be sure that the group is willing to accept it without rudeness to others before it is planned. Swimming also suggests a high degree of intimacy to many people. Friendship club, which is based on social relationships among the members of the group, is an activity that is acceptable only to an interracial group with considerable experience in intergroup relationships. Dancing, with its connotation of courtship and marriage, involves perhaps the highest degree of intimacy of all and therefore is most hard to accept on the part of the people who have racial feeling.

• In work with individuals and groups youth workers in the church as well as neighborhood-house workers should use their understanding of the relative degrees of intimacy in developing program to use the area of tolerance to the best advantage and to extend the limit of tolerance. Even in communities where it is not tolerated among other age groups, there can be interracial activities for very small children; and parents can be brought together on the basis of their interest in their children's welfare when no other common interest would be likely to serve. Art,

music, athletics, which stress the ability of the individual, serve admirably to start interracial association among older children and youth. Where the program is made up of a substantial number of friendship groups that are likely to be homogeneous ethnically, there should be interclub councils or interblock committees to plan for special events, thereby bringing representatives of the different ethnic groups together.

• Neighborhood houses have certainly learned by bitter experience that in working in a neighborhood with more than one ethnic group the basic policy of the administration should be very clear, i.e., *to serve all the people regardless of the ethnic group to which they belong.* It is a great advantage also to have representatives of the various ethnic groups serving on both the board and staff of the agency. This representation not only is a symbol of the agency's policy but it provides an opportunity for the representatives of each group to interpret the needs and feelings of their group to the board and staff of the agency. It also has a salutary, psychological effect on the members, helping them to feel that potentially they can achieve staff or board status. A board of directors made up of representatives of a majority ethnic group needs to have the experience of learning about minority groups from firsthand association. In addition to these advantages there is the ethical principle that it is better to work *with people* rather than *for them.*

Some Presbyterian neighborhood houses need to revise what they are doing now, in the light of these principles. It is important also for them to contribute their experience to churches. Our intentions are good but we can gain the much needed know-how of method only by exchange of experience!

—*Presented by John McDowell, Executive Director, National Federation of Settlements, for the Institute on Racial and Cultural Relations.*

## CHURCHMEN MEET LABOR LEADERS

Seminars for Church leaders were held in connection with the annual meetings of the major labor groups last fall—the A. F. of L. convention in Cincinnati, Ohio, and the CIO convention in Portland, Oregon. The seminars have been arranged by the Department of Church and Economic Life of the Federal Council of Churches. Participants in the seminars attended important convention sessions as observers, held interviews with key convention leaders, and spent much time discussing issues raised in the labor meetings and relations between churches and labor.

Church observers at the A. F. of L. convention noted that:

1. The convention was aggressive and anti-Communist in all its declarations on foreign and domestic issues.

2. Labor achieved a victory in the Presidential and Congressional elections in November, but at the same time, labor must not forget the importance of the farm vote which helped to turn the tide.

3. The Taft-Hartley Bill will be repealed and something like the old Wagner Act will take its place.

4. Labor must look henceforth with a new sense of responsibility, not only to its own interest, but to other interests of all sections of the American population.

5. The labor movement must continue its program of political "education."

The Church observers at the CIO convention were greatly heartened by what they saw and heard. One of them reports: "We felt that the CIO is solidly for democracy, that it is developing personalities of initiative and endurance who are keenly alert to the values of freedom. It is well

organized, enthusiastic, knows where it is going, and seems to have come 'of age.' The leaders whom we met were men of high character and ability and formed in our minds a most reassured concept of the labor movement. Their attitude toward management can be understood in the light of historic situations, but we believe they are amenable to the co-operative relationship which eventually must prevail."

In both conventions there was a keen realization that labor must think about more than wages, hours, and working conditions for its own members. Leaders of labor were deeply impressed with the results of the November elections. They realize that with power and with age comes the sober responsibility to prove to America and to the world that labor is politically worthy of confidence.

*—Clifford Earle.*

## SEA STAFF AIDS FEPC

Miss Fern M. Colborn, Assistant Secretary of the Division of Social Education and Action, was recently elected chairman of the executive committee of the State Council for a Pennsylvania FEPC. She will work with the council in an advisory relationship in conjunction with her regular responsibilities as consultant on legislative matters in the Division. Her close contacts with Congress and many Government agencies enable her to pass on to the Church valuable information through the citizenship page in SOCIAL PROGRESS and her regular column in *Presbyterian Life*.

Miss Colborn is also a member of the executive committee of the Church Conference of Social Work.

## LEGISLATIVE SEMINAR FOR CHURCHMEN

All churches in the Chicago area were invited to send representatives to the Illinois Churchman's Legislative Seminar held in the churches near the University of Chicago, November 29 to December 1.

The seminar was sponsored by the Department of Social Service of the Church Federation of Greater Chicago, the Illinois Church Council, the Illinois Council of Church Women, and the Council of Church Women of Greater Chicago.

The conference began on Monday, November 29, at 1:30 P.M., with worship led by Dr. John B. Thompson, Dean of the Rockefeller Memorial Chapel of the University of Chicago. Rev. Virgil E. Lowder gave the introductory address on the plan and objectives of the seminar. Professor Paul Douglas, of the faculty of the University of Chicago, spoke on crucial legislative issues.

Mrs. Emily Taft Douglas was dinner speaker Monday, November 29, when members of Congress and other representatives of various political parties were guests of the delegates. At the second dinner meeting on Tuesday, November 30, Norman Thomas, Socialist candidate for President, spoke on "Making Democracy Work."

The seminar was divided into work groups on peace, labor, human rights, world economy. There was also a work group on "How the Local Church Can Organize for Effective Social Action."

The work groups were in session at various times throughout the conference and interviewed available legislators and visited the City Council.

*—Rev. Virgil E. Lowder, Executive Secretary, Social Service Dept., Church Federation of Greater Chicago.*

# About Books

**A Man Called White,** by Walter White. The Viking Press. $3.75.

This is a book about color and race in their American locale. It is inseparably connected with the singular life story of its author—a man with white skin, blue eyes, blond hair, yet nevertheless and stanchly a Negro, not of necessity but by choice. It is a book to read and to remember.

Three distinctions mark *A Man Called White.* One is its picturization of the American scene. Not even Myrdal in his monumental volumes has given us a more realistic and authoritative record of the impact of race upon the total life of America. What an amazing gamut is run! Scottsboro, Alabama; the atrocities of Aiken, South Carolina, Columbia, Tennessee, and Monroe, Georgia; the Detroit, Chicago, and Harlem riots; Marian Anderson and the DAR . . . the Ku Klux Klan . . . the Negro soldier . . . FEPC . . . Ada Sipuel and Lloyd Gaines . . . restrictive covenants . . . antilynch legislation . . . the battle for the ballot. Here is sheer, brutal, unutterably ruthless reality, stark and clear against the far-distant vista of the American dream.

An equally significant contribution is the account of the National Association for the Advancement of Colored People. This organization, popularly known as the NAACP, was begun in 1909 by a small group of white and colored persons, deeply earnest and equally courageous. Not only history, but drama of the very finest sort, is depicted in the story of the rise of the NAACP from a hunted, harried, and hounded band of so-called agitators and disturbers to a most potent instrument in the life and progress of the American Negro; to a most persistent—and amazingly effective—agitator for human rights and decencies and honor; to a constant and consistent disturber of the conscience of America and the world. And Walter White, from the vantage point of thirty years' experience with the NAACP, and its general secretary since 1931, is eminently fitted to tell the story.

Probably the most important part of the book, certainly the most arresting, is the revelation of the man himself—background, parents, training, experience—the texture and coloring of the pattern of a life. Easily the most impressive story is Mr. White's description of the ineradicable imprint left upon his youthful mind by the deep shock of the Atlanta riot of 1906, and the resultant and inescapable commitment of a life to a cause.

The struggle for the betterment of the life of the Negro in America goes on. New insights and approaches to the problems of prejudice are being found; vast resources—including the Church, thank God!—are being utilized in the effort to help men to find the essential unity of spirit that makes for brotherhood. But the roots of race prejudice are deep and strong, and the war is by no means over. And those who are on the side of justice and brotherhood have abundant cause for gladness that with them is such a formidable ally as a man called White.

—*Jesse Belmont Barber.*

**Cry, the Beloved Country,** by Alan Paton. Charles Scribner's Sons. $3.00.

The avid reader may have long since scornfully concluded that all jacket-blurb composers are liars, or at least have their price, or both! If so, he must amend his

opinion after reading Alan Paton's *Cry, the Beloved Country,* for at long last it may be said that here is a boom that fully justifies the much-abused "great" and exhausts about all the adjectives advertisers can assemble!

The story concerns the efforts of Rev. Stephen Kumalo, a humble Zulu preacher in the valley of Natal, South Africa, to rescue his sister who has fallen upon evil ways in the great city of Johannesburg and perhaps to find his son Absolam who has long since run away from his uneventful life with his parents in the quiet valley and from whom no letter has ever come. For the long journey to Johannesburg, Kumalo uses the money that he and his wife had put little by little into a tin "of a kind in which they sell coffee or cocoa" for the education of their son. He finds that his sister lives by prostitution and the brewing of illicit liquor, and that Absolam is in prison charged with murder. The former he prepares to take back to his village home and, as the sophisticated would say in a not very adequate word, "rehabilitate." He remains in Johannesburg for his son's trial and when Absolam is proved guilty he prepares him for death.

The great test of Kumalo's religion comes not only in the scenes with his son, which one would think would be quite enough, but in his relations with the father of the man Absolam murdered. Kumalo believes his religion demands he must comfort the father and make reconciliation with him. This the Zulu preacher does so effectively and with such utter sincerity, that the father, a man of considerable means, pours out his substance that milk may rescue the undernourished people back in Kumalo's parish, and that a dam may be built to bring fertility to the washed-out valley, and a new church may be put up in which the natives can worship.

In the course of the story, which sounds a bit sentimental in résumé, but hasn't a note of sentimentality in it, vivid pictures are given of the plight of the black man in South Africa, of his exploitation and bondage, of the destruction of African tribal society by a Western industrial nation. From the moment Kumalo boards the train at Carisbrooke, where he must take the carriage for "non-Europeans," to his arrival in the segregated slums in and around Johannesburg—Claremont, Orlando, Alexandra, Shanty Town—one sees firsthand the unspeakable results of colonial society under white leadership, the weight of which will always be, to a white person of any conscience, "the white man's burden." One sees all this, not "objectively" as one does reading a sociological survey, as something afar off, outside of one's experience, a "problem" that must somehow be solved, but, thanks to Mr. Paton's genius, one sees it imaginatively, enters into it, becomes a part of it. And Mr. Paton does all this without a suggestion of bitterness, but with understanding and compassion. The reader stands convinced that modern techniques are a liability unless undergirded by the things of the spirit and that situations such as Mr. Paton portrays, which are by no means limited to South Africa, can be changed for the better not merely by social programs and political action, indispensable though these are, but also by understanding, compassion, good will, in a word, by religion.

—*Norman D. Fletcher.*

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## Study Kit for Race Relations

Be sure to order this complete packet of study materials containing a play, *Meet Your Relatives;* a questionnaire and attitude test for informal discussion; the Report of the President's Committee on Civil Rights, and other pertinent pamphlet materials. Available at 50 cents from Westminster Book Stores.

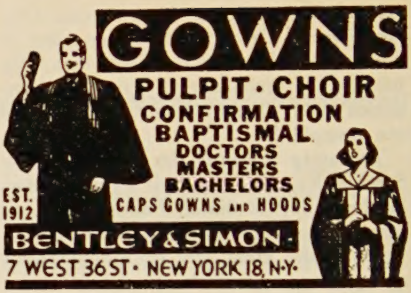
## Just Off the Press

*Social Action in the Local Church: A Manual for Leaders of Social Education and Action* has been published by the Division of Social Education and Action. It is a 40-page handbook for laymen and ministers who are responsible for the study of social issues and for programs of Christian social action in local churches.

The manual indicates how church committees on social education and action may be organized and gives practical suggestions about the leadership and effective functioning of these groups. It stresses also the importance of making these committees truly representative of all groups and interests in the Church and of giving the committee session status.

The manual shows how churches can become active in all areas of social concern: community relations, beverage alcohol, race relations, economic life, Christian citizenship, and world order. It is well illustrated by reports of work actually being done in both large and small churches—including presentation of information on social issues, a study of social problems and activities that translate interest and knowledge into action of social significance.

The General Assembly of the Presbyterian Church has recommended on several occasions the formation of committees on social education and action in local churches. An increasing number of churches have followed the recommendation with thrilling results. It is hoped that the publication of the new manual will greatly stimulate this important phase of the Church's responsibility. Secure copies from any Westminster Book Store. Free in limited quantities.




## ACKNOWLEDGMENTS

"Palestine Solvent," by Sam Pope Brewer, is used with permission of *The New York Times Magazine.*

The "Meditation" section from "Sanctuary" is quoted from *Epistle to White Christians*, by Fred D. Wentzel, The Christian Education Press. Used with permission.

The Age of Jackson—that's the way the newspapers headlined the news!

"The only color lines drawn at Yale," they went on, "are the white lines on the football field. Any semblance of racial segregation went up in red, white, and blue smoke last week when the Eli football team chose Levi Jackson to captain their team next year." Yes, for the first time in that university's long history, a Negro has been elected to lead an athletic team. This is a "first" for Yale, but a broken precedent is not a "first" in Jackson's history. All along the line of his experience, doors have opened for Levi Jackson that previously had been closed to Negroes. There were no strings to pull at those doors. They opened because of the force of merit. Once opened, it is Jackson's hope that other men of racial minorities will be permitted to walk through them in dignity and worth.

**Preamble**

# International Declaration of Human Rights

(Text adopted by the United Nations Assembly at the Third Session in December, 1948.)

*Whereas* recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world; and

*Whereas* disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind; and the advent of a world in which human beings shall enjoy freedom of speech and belief, and freedom from fear and want, has been proclaimed as the highest aspiration of the common people; and

*Whereas* it is essential, if mankind is not to be compelled to have recourse, as a last resort, to rebellion against tyranny, and oppression, that human rights should be protected by the rule of law; and

*Whereas* it is essential to promote the development of friendly relations among nations; and

*Whereas* the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person, and in the equal rights of men and women, and have determined to promote social progress and better standards of life in larger freedom; and

*Whereas* Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms; and

*Whereas* a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now therefore the General Assembly proclaims this Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education

*(Continued on outside back cover)*

**International Declaration of Human Rights *(Continued)***

to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Human Rights—The Universal Declaration of Human Rights, almost three years in the drafting by various United Nations bodies, was adopted by the Assembly during the Third Session. The Declaration defines the political, social, economic, and other rights deemed essential for every being. Envisaged as the first part of a projected three-part international bill of rights, the Declaration proclaims general principles; it will be followed by a legally binding convention defining the rights in specific details and by measures of implementation.

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**FEBRUARY**

**BROTHERHOOD**

**MONTH**